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sure that their recollection was correct. The law grew up gradually, and hundreds of years after Moses, when pious prophets and priests gathered together the religious usages of their times, they thought that it must all have been revealed in the beginning by the God of Israel, and so they came to believe that their great deliverer from Egyptian bondage had received it all at once. The story of Samson is so full of legend that it is hard to extract history from it. Some writers suppose that it is all a sun-myth, like the story of Hercules. It is possible that it is a mixture of history, legend and myth. Much that Chronicles says of the temple-service* is not reliable. The life of David in Samuel contains some repetitions and obscurities, but is in the main trustworthy. The history of Samuel in Kings seems to be somewhat embellished. Such embellishments, however, are simply records of traditions; the historical books of the Old Testament (except, perhaps, Chronicles) are honest endeavors to set forth the facts of the history." Of Jonah it is said that "its religious value is independent of the adventures in chapter III. of *Esther*, that "it is hardly reliable history." Space has been taken thus to indicate the character of the book (1) because it is not supposed that many of our readers will have an opportunity to read it, and (2) because the criticism of it would involve a discussion of all the questions of "higher criticism" which have thus far come up, a task which we cannot here well undertake. It may be said in conclusion (1) that the adoption of such views would seem to imply the rejection of all belief in the inspiration of the Old Testament, and (2) that we cannot understand just how the New Testament is to be interpreted if all this is shown to be true.

MOSES AND THE PROPHETS.*

This volume is a re-print of articles in review of the works named in the title, which appeared in various numbers of the "Presbyterian Review" and the "Princeton Review." It includes also under "Preliminary Remarks," the opening lecture of the session in Princeton Theological Seminary, Sept., 1881. In these remarks the writer presents vividly the present state of the discussion; he compares to advantage the work of English deists, German rationalists, French infidels, with the unbelieving higher criticism. Hitherto the churches of Great Britain and America have been sheltered from these critical contests by remoteness of position, by the barrier interposed by the difference of language, and by the lack of sympathy with the "theological bias" betrayed by these hypotheses. But the aspect of affairs has changed. Theological controversy is not so general. The tendency of the times is liberalism. The same reverence for the authority of the Scriptures nowhere exists. In this condition of things the barriers of distance and language are removed. The contest is now to be carried on in our own land and language. The particular hypothesis now ascendant demands an entire reconstruction of Old Testament history, requires an entire change of the opinions now

* *Moses and the Prophets: The Old Testament in the Jewish Church*, by Prof. W. Robertson Smith; *The Prophets and Prophecy in Israel*, by Dr. A. Kuenen; and *The Prophets of Israel*, by W. Robertson Smith, LL. D. Reviewed by William Henry Green, D. D., Professor in Princeton Theological Seminary. New York: Robert Carter & Brothers, 8vo, pp. 368. Price, \$1.50.

held as to the manner and character of divine revelation. The Remarks close with a most earnest appeal to ministers and theological students to place themselves in a position to understand and assist in settling these vital questions. In addition to these "Preliminary Remarks," the reviews of the books mentioned in the title, there is a most valuable chapter on the "The Worship in High-Places," in the course of which it is sought to prove that there was but one Sanctuary prior to Samuel. "There is not from Joshua to Samuel a recorded instance of sacrifice elsewhere than at Shiloh which is not explicitly declared to have been offered either in the presence of the Ark, or in connection with an immediate manifestation of the presence of Jehovah or of the Angel of Jehovah. And no sacrifice was offered by any one not a descendant of Aaron, except when Jehovah or the Angel of Jehovah had appeared to him. The only exceptions are expressly characterized as open and flagrant transgressions of known law." It will be seen how important a statement this is, especially in view of the fact that upon this point critics found their chief argument against the antiquity of the Levitical law. Whether Dr. Green succeeds in establishing this statement, is a question, on which of course a difference of opinion exists; this, however, is certain, that if Dr. Green has not established it, there is no one who need undertake to do so. His defense of this position is the most able and the most convincing of any that has yet been made. It must be confessed that there are difficulties on both sides of this question, for some of which no solution seems possible. It is however such work as has been done in the volume before us that will eventually clear up these matters. Let us thank God that there are such scholars as Professor Green, and let us pray that his life may long be spared to carry on the work for which he is so eminently adapted, in which he has already accomplished so large results.

CURRENT DISCUSSIONS IN THEOLOGY.*

"The aim of this work, which is intended as the first of a series, is to aid ministers and theological students in keeping themselves abreast of the thinking and investigations of our times in the various departments of theology. It is proposed to give an annual digest of the most important contributions in exegetical, historical, systematic and practical theology, in a popular yet accurate way." The authors thus indicate their purpose, and a worthy purpose it is. Why such a thing has not been undertaken before is the question that at once suggests itself. That part of the work performed by Professor Curtiss, is, of course, of most interest to us. After a brief introduction in which he speaks of the "Present State of Old Testament Studies," he takes up the matter in hand. Chapter I. presents the "Relations of Science to the Biblical Record," under which comes up for consideration (1) Scientific Theories respecting the Origin of the World, of Man, and of Human Speech; (2) Ancient Traditions which illustrate the opening chapters of Genesis; (3) Chronology; (4) Relation of Ancient Peoples of Civilization to the Origin of the Hebrew Nation; (5) Geographical Research. Chapter II. deals with

* *Current Discussions in Theology.* By Professors Boardman, Curtiss & Scott, of Chicago Theological Seminary. Volume I. Introductory. Chicago: F. H. Revell, 148 & 150 Madison Street. 12mo, pp. 217. Price, \$1.00.